seu Stella crinita

COMA BERENICES;

Or, The

HAIRY COMET;

Being A

Prognostick

OF

Malignant Influences from the many blazing Stars wandring in our Horizon.

---

1 Tim. 2.9.------*Not with broidered hair.*
1 Pet. 3. 3.------*Not of Plaiting the hair.*

In the Homily of the Church of England, *against Excess of Apparel.*

The proud and haughty stomacks of the daughters of *England* are so maintained with divers disguised sorts of costly Apparel; *That*, as *Tertullian* an ancient Father saith, *there is left no difference between an honest Matron, and a common Strumpet.*

Jerom to Læta.

Ne caput gemmis oneres, nec capillum irrufles & aliquid de Gehennæ ignibus admiscas.

LONDON, Printed for *Jonathan Robinson* at the *Golden Lion* in St. *Pauls* Church-yard, and *John Hancock* at the three Bibles to [illegible]

BODLEIANA
BIBLIOTHECA

SATYRA in SATYROS.

WHo'll ſay ſhag'd Abſalom *no ſons begat,*
When every man almoſt looks like his brat,
Or Jezabel, *no painted Daughters nurſt,*
(*For* Jehu's *dogs or ſword*) *by Heaven curſt.*
When ſuch a breed of Baſhans *bulls do roar,*
That puſh at Vertue and Religion goar.
Of old in Temples, veil'd were modeſt faces,
But now for Mates they gaze with open traces:
The Goats of Kenſington *yield ſilver hair,*
And in rank curles their wanton eyes do glare:
No ſhame, ſince on them their wild Satyrs glance,
And cloven feet do round about them dance.
Hir'd Galen *ſays, 'tis for their health to lop,*
And ſends them to the Barber Surgeons ſhop;
I's true, their ſoft and watriſh brains they plead,
New Scurveys then, and ſaltiſh humors dread:
Thus they traduce poor Galen, *who to cure*
Their French *Conſumptions bids their heads immure*
With ſpiced caps, and dangling borders charm
Foul ſtenches, and to keep their doublets warm:

What, go like no body? we're quite undon,
For then brave Hectors our cropt Amors shun.
O handsom fashion taught in Phœbus
school, à intonsus
VVhere Frantick Priests bestride the Apollo.
Delphian *stooll.*
Hence the Fanatick *Omens of grim times,*
VVhen hairy Comets blazon out our crimes:
Their bushy rays with powdred guilt do shine,
But shall ere long hiss in the Stygian *brine.*
Their Serpent-towers stollen from Avern *lakes,*
Tyrinthius *stern shall lash with fiery snakes,*
Of all the forest, Hells black Nazarites,
Doctors of Chaucers *song, woodcocks and snites.*
How just they look when their hair Hoods are laid,
And they to some unlawful bed are strayd.
Such Shepherds shear themselves, and vow to hang
Their Fleece *in* Venus *Temple whence they sprang.*
Such Florence *Priests along our streets do wave,*
In Per'wigs marching to confess som Knave,
Or Parthian *Dames sore prickt in conscience now,*
By horned bulls that graz'd their brazen brow:
Are these fit Jacobines *for him tobless,*
VVho sue to Heaven in rough Esau's *dress.*
I fear their Clergy they will scarce obtain,
And miserere mei *chaunt in vain.*
I leave these Balaams *and their Vestal Nuns,*
To this good Pontif, *who in* Vizor *runs,*
To scourge their whorish Garbs within the Court
Of this short Treatise, and to spoil their sport,

Tha

That they may cook no more hair bak't or ſod,
Leſt he afreſh ſhould winde his ſmarting rod,
But learn to tend chaſte fires within their breaſt,
Till holy flames convey them to their reſt.

---Difficile eſt Satyram non ſcribere.

A Prognoſtick of malignant Influences, &c.

THere are great complaints of want and grievances both in the City and Kingdom; That Trading is dead, that Taxes are heavy, and that the *Dutch* War hath half undon us. But who will believe our complaints, or at leaſt who will pity us, whilſt we have mony good ſtore to beſtow upon ſuperfluous and queſtionable, if not unlawful vanities? The price of one of thoſe Periwigs which ſome men wear, would pay more than what they are rated at for a years Tax or Subſidy. 'Tis true indeed, that Atheiſm, Whoredom, and deſperate Swearing, with ſuch like, are the great capital ſins under which the Kingdom groans, and for which all who have not baffled their conſciences, or are bereaved of their underſtandings, muſt expect an heavy reckoning ere it be long. But we may alſo put into the black Inventory and Catalogue our abounding pride and luxury, (which were accounted ſins by our fore fathers, but are almoſt become our virtues) our vein of fantaſtical faſhions and ſtrange apparel, for which the children of Nobles were ſeverely threatned. Zeph. 1. 8.

I know people generally ſay, they may conform to the garb of the times they live in, without deſerving the imputation of pride or vanity. And it were ſtrange, if they ſhould ſpeak otherwiſe. Pride is a ſin which moſt practiſe, but no body will own, till it be ſhaven, and its nails pared, as the Jews were directed to deal with the captive woman before they took her to wife; but when it is ſwadled up in ſoft expreſſions, when it is fitted with the plauſible name of handſomneſs or decency, then the ſweet Babe is ſmiled upon, and dandled upon the knees of the greateſt Profeſſors, without fear or remorſe. The beſt way for us to judge of perſons and things is by their fruits. If the effeminacy of the men of this generation in their hair and habits; if womens naked breaſts, ſpots, towers, curls, &c. be not fruits growing upon the tree of pride, I wonder what pride is? Let us take heed, while we thus plead for our own, leſt we legitimate the vices of all former Ages, wherein ſome invented divers and ſtrange faſhions of curling their hair; others coloured it with unguents and powders; ſome put upon it the filings of gold to make it ſhine, as *Verus* the Emperour, ſome others tied up the Treſſes of it with golden ribbands. And in the days of *Heliogabulus*, there were certain men who bound up their hair in a caul, after

Deut. 21. 12.

Jul. Capit. in Vero.

Athen. Deip.

Lamprid. in Heliogab.

after the manner of women, that they might curry favour with him by the imitation of his manners.

Pretences are never wanting, especially to those who live in eminent Cities, where their dealings and converse are with Persons of Quality, whom they think themselves obliged to comply with in these matters for their own profit. But that is a cursed gain which is gotten by stretching the conscience to a sinful compliance, with the corrupt humors and inclinations of the men of this world. Yet if these men would speak impartially, the pleasing of others is not the only or chief cause (if any cause at all, of the unjustifiable excess and vanity of their habit; but rather an affectation and desire of being like the great ones of the earth; herein resembling *Æsops* frog, who fain would have swelled her self to the dimensions of an Oxe, but the poor Animal failed in the Enterprize.

The truth is, in Cities of great resort and commerce, and where Princes keep their royal Residence, as men grow wealthy, so they grow proud and wanton, not knowing what they may eat, or what they may drink, or wherewithal they may be clothed: when they are waxed fat, like *Jesurun*, they fall a kicking, and nothing will tame them, till they are brought low by some terrible judgements. Pride like the Gout harbors chiefly amongst rich people, and in great opulent Cities, as appeareth from *Jer.* 13.9. *Thus saith the Lord,*

after

after this manner will I marr the Pride of Judah, *and the GREAT PRIDE of* Jeruſalem. It is too viſible, that a great number of Citizens take not their meaſures from their Eſtates or Quality, when thoſe of mean Occupations vye it with great Perſonages in Faſhionableneſs and Gallantry, as if all *Londons* Tradeſmen were Merchants, and all their Merchants were Princes. By the Ordination of God, as there are diſtinctions of callings and degrees amongſt men, ſo there ought to be diſtinctions of habits. A grave and learned Preacher of that City gave them a ſeaſonable *Item* many years ago, *That overmuch delicacy in attire was a fatal thing, that there were many in the City and in the Countrey given to overmuch nicety and ſumptuouſneſs in this kind, and that it was a forerunner of ruine.* But we have out-paſſed the luxury of thoſe times. The Tree of Pride hath bloſſomed and born other manner of fruit, when thoſe whoſe education hath been in ſhops, can give as many pounds for a Periwig, as would almoſt make up a ſtock to ſet up a poor Apprentice, or relieve many a poor Member of Chriſt, which languiſheth under great preſſures and wants: I hope they are well provided with an Anſwer againſt the day of Judgment, *Luke* 16. 2. *When they ſhall give an account of their Stewardſhip*

Isa. 23. 8.

Dr. *Sibbs Lydia's converſ. p.* 17.

to

to him that judgeth righteouſly, and accepteth not the Perſons of men.

I know it is pleaded that theſe things are *indifferent*, and men think that their eſtates are their *own*. But the pretence of harmleſneſs and indifferency hath almoſt undon us all, and opened a gap to all manner of licentiouſneſs. If we liſt to follow odd ſcandalous faſhions, and are taken with the capritious inventions of unſober fantaſtical perſons; we huſh our conſciences, and ſilence our reprovers, with the powerful name of indifferency. But admit they were ſo, is there no circumſpection to be uſed in the Practice of indifferent things? It is an obſervation grounded upon long experience, That Religion is always going down the winde, when its Profeſſors and Votaries allow to themſelves a boundleſs and unwarrantable liberty in things which are commonly called indifferent. A Malady which hath its beginning in the extreme or outward parts of the body, oftentimes at laſt invades the vitals, and proveth mortal. And though mens Propriety in their eſtates ought not to be denied, yet it ſhould be remembred, that they muſt and ſhall be accountable, God always reſerving the ſupreme Propriety and Dominion to himſelf, and therefore he calleth it, *My Flax and my Wooll*, Hoſ. 2.6.

Not

Not a few bolſter up themſelves in their conformity to the vain faſhions and diſguiſes of the times, becauſe they do no more then what is common. But thinking thus to alleviate the buſineſs, they make it well the worſe. For corruptions, the more common they are, the more they provoke God, and the more fatal they are to men. When all fleſh had corrupted their way, we know what became of the old world, *Gen.* 6. 12. They ſinned together, and they went down quick together into that univerſal grave of waters.

But that which giveth a greater countenance and reputation unto the exceſs which we are ſpeaking of in habits and hair, is, That eminent *Profeſſors* have taken them up, and licenſed them as it were, at leaſt given them protection under the venerable Names of Profeſſion and Godlineſs. But the more is their ſhame in the judgement of the moſt diſcerning unbiaſſed perſons, who cannot but wonder at the unbridled practices of divers of our modern Profeſſors, and lament to ſee how much Religion is abuſed in the houſe of her friends. I will not deny, but that divers of them are conſciencious godly perſons; but I take this for none of their Godlineſs, or the proper fruit of it.

There is a ſtrange incongruity and unevenneſs in the ways of ſome people, which I could never yet reconcile, or well underſtand. They will not come at Common Prayer, becauſe they ſay ſome

some of it was taken out of the Mass-book: they deteſt a *Surplice*, becauſe it was worn by the *Romiſh* Prieſts in their idolatrous worſhip: but as for vain, ridiculous, immodeſt faſhions and attire, they never boggle at them. A tender conſcience indeed will make men afraid of one ſin as well as another, or elſe it is not tenderneſs of conſcience bnt *hypocriſie*, as the Apoſtle ſheweth, *Rom.* 2. 22. and an evidence of partiality in Gods Law. That mans or womans conſcience is of a ſtrange temperament, that will not give them leave to conform to the *Church*, but never troubles them for conforming to the *World*. It is alien from my preſent undertaking to declare for or againſt Conformity: (I would offend none,) but I do not like it, when there are hills and dales in mens conſciences, when at ſome things they ſtrain, and other things as bad they ſwallow down without the leaſt appearance of reluctancy They which upon pretence of ſcrupuloſity refrain from the publick eſtabliſhed Worſhip had need be very careful how to indulge themſelvs in any ways of ſenſuality, leſt that paſſage of the Apoſtle be laid in their diſh, by thoſe which are otherwiſe minded, *Theſe be they who ſeparate themſelves, ſenſual, having not the Spirit*, Jude 19.

There is one thing more which gives no ſmall encouragement to the vain fantaſtical garbs of theſe times, (which are one of the dotages of the world now waxing old) that the hand of the

Prieſts

Prieſts, and ſpiritual Guides is chief in th
Treſpaſs. I ſpeak not this of all, for there ar
many of them whom the contagion of the tim
hath not touched, who ſtill retain that old Apo-
ſtolical gravity, which beſt becomes their place.
In the mean time others of their brethren take to
themſelves a greater freedom; and others no
doubt take example by them, (which for the re-
verence I have to them I ſhould never publiſh,
were it not expoſed daily to the view of all men.
What may not others do, when perſons venerable
for their Office, eminent for their Gifts, and
otherwiſe of pious exemplary lives, ſtanding in
the room of God, and acting as Meſſengers of
the Lord of Hoſts, ſhall pray and preach in pub-
like Aſſemblies, and perform all other duties of
their ſacred Function, with long buzled Periwigs
or Borders of Artificial hair, hanging over thei
bands and ſhoulders? *From the beginning it
was not ſo.* I dare undertake for them, *Paul* or
Timothy, *Ignatius* or *Polycarpus*, *Bradford* or
Hooper, would have thought themſelves as ill
harneſſed for their work in this Attire, as *David*
did when he put on *Sauls* Armor. There is
greater degree of gravity, compo-
ſedneſs, mortification and ſobriety
required of them than of others.
It is a great diſorder when th
Shepherds infect the flock. The Lord was high
ly diſpleaſed, *Jer.* 23. 13. when from the Pro

μετα πασης σεμνοτητος. 1 *Tim.* 3. 4.

phets of *Jerusalem*, the contagion of evil example went forth into all the Land.

Neither may others justifie their undue Practices in these things from the example of their Guides, for they are men subject to like passions with others, too often surprized with the same Temptations of pride, affectation and vanity; and when they give way, they expose their Persons and Office to contempt, to the great detriment and hindrance of their labours.

There is a general Complaint that little good is done by Preaching in these days: and I fear that Ministers in part may thank themselves for it, whilest they immerse themselvs in the manners and fashions of this world; whilst people in their habits and converse can see so little difference between their Guides, and one of the *vain fellows*, 2 Sam. 6. 20, *They despise them in their heart*. Those Teachers which will keep up the reputation of their holy calling, and be successful in winning souls, must keep at a remote distance from the extravagancies and levity of the Times, as appeareth from the example of *John* the Baptist the austerity of whose life, and the very plainness of whose habit procured veneration to his Person, and prepared the way before him, as he did before his Lord and Master. One part of the Ministers work is with zeal and authority, to rebuke the most prevailing corruptions; but their mouths are stopped, and the edge of their reproofs is,

blunted, when they are involved under the same guilt which they arraign in others. Reprovers had need be innocent (leſt their weapons be beaten back upon their own heads.) The Snuffers of the Tabernacle were to be of pure beaten gold. *When the Eccleſiaſticks of* France *inveighed againſt the Pomp and Luxury of the* French *Courtiers, the King then replied upon them with great diſdain and indignation, Let the Clergy-men firſt of all reform themſelves, there are none ſo fantaſtical and vain in their Habits as they.* The Chancellor of *Paris*, who was an ear-witneſs, *Gerſon.* is the Author of this Relation.

But leaſt I may ſeem hitherto to have produced words rather then Arguments, I ſhall lay down my Reaſons againſt the cuſtom of wearing Artificial counterfeit hair by either ſex; hoping that Perſons of modeſty, candor and conſcience, (if at leaſt they ſhall prove cogent and weighty) will render up themſelves Truths priſoners, or rather its willing and thankful Proſelites. And herein I ſhall give the precedency to men, who otherwiſe may juſtly challenge it. Upon a little ſearch into this matter, I find that men have had recourſe to this Practiſe, chiefly in three caſes.

1. Some have uſed it, the better to conceal themſelves in time of danger. *Thus* Hannibal, *fearing to be killed in his Winter-quarters by certain* Gauls, *cauſed* hair

Polyb. Hiſt.

hair of different Ages, Artificially composed, to be prepared for him.

2. Others have used Periwigs, or Borders of counterfeit hair, to supply the defect of their natural covering, fallen from them by reason of Age or sickness; using them for warmth, and to hide the shame and uncomelines of baldness, which was ever accounted a deformity, as appeareth from the childrens mocking the Prophet upon the sight of his bald head, 2 *Kings* 2. 23. His Master *Elijah* had no Periwig belike to leave him, when he bequeathed to him his Mantle. *Caussab. in Sueton.*

3. A third sort there is whom God and Nature hath supplied with hair sufficient for defence and Ornament; but they forsooth out of a humor must cut it off, and adorn themselves with borrowed Plumes, that they may be in the Mode of the Times; or please their own diseased fancies, or gratifie the eyes of wanton and witless beholders. And yet when they have done their utmost, a Lion or a Horse have a more stately Main. These I take to be the greatest number. And the Reasons why I judge the Practice of such, (especially if they be noted for a Profession of Godliness) scandalous and unlawful, I shall range in this following Order. *Seneca.*

1. Because the custom of Mens wearing Periwigs of counterfeit hair, was brought up by the worst of men, and used by them for the vilest purposes that can be well imagined: Men did I say? Nay, an holy Bishop and Martyr of the Primitive Church saith, That such like practices were the inventions of the Apostate-Angels. Certain it is, God was not the Author of this fashion; in which persuasion I am confirmed from the Scriptures, 1 Joh. 2. 16. *For all that is in the world, the lust of the flesh, the lust of the eyes, and the Pride of life, is not of the Father, but of the world.* And if this be not a branch of the Pride of life, I wonder what is.

Cypr. de Hab. Virg.

As far as I can learn, the world is obliged to the *Medes* for this invention of wearing suppositious counterfeit hair; a people given up to the lusts of uncleanness and luxury. And at the same time they used painting of their faces, and colouring of their eye-brows, all chips of the same block, unmanly pride and vanity. I would there was a Law enacted to make them a Pass, and send them back again to the place of their Birth, as we deal with Vagrants and Beggars; such Modes and Fashions would better suit with Pagans than with Christians. The Prophet tells us, Zech. 4. 11. *That wickedness is upon its own proper base, when removed out of*

Xenophon de Cyri vita lib. 1.

of Judah; *and hath a house built for it in the Land of* Shinar.

The next time I read of this fashion is amongst the *Romanes*, and that not until their manners were degenerated, and they grown to a prodigious excess of Vice and Luxury. *Paul* speaking of their debauched manners at that very time when this uncouth habit began to be in request among them, saith, *That they were Inventers of evil things*, Ro. 1. 30. & I have sometimes thought that this was one of the evil things intended by the Apostle. I do not find that it was ever of vulgar use amongst the *Romans*; and of their Emperors, I can finde in their Records mention of but four, which thus disguised their Head; *viz.* *Caligula* a bloody Monster, *Nero* the worst man that ever was born of a woman, *Otho* a lover of strange flesh, and *Antoninus Bassianus*, an incestuous person and murtherer.

Sueton. in Calig. Ner. & Othone.

Herodiani l. 4

If any be inquisitive, to what purpose they assumed such a Garb, contrary to the gravity of the *Romane* people? I answer, they did it to disguise themselves when they went about their works of darkness: When *Caligula* went abroad by night to the Taverns and Stews, he absconded himself in a long garment and a Periwig. *Dion Cassius* and *Tacitus* relate the same thing of *Nero*.

Suet. in Calig.

Now this alone, as one would think, were enough to make sober persons disgusted against this habit, *That it was initiated in Stews, and sullied upon the Heads of such Monsters.* We are at a sad pass, when the vanity and vitious Practices of the worst of Heathens, are naturalized and in daily use amongst Christians; Nay, when their botches are become no small part of our Ornament and Bravery. It was laid to the charge of others upon the like occasion, *That they were mingled amongst the Heathen, and learned their works*, Ps. 106. 35.

2. Another reason why I cannot approve our modern custom of mens wearing Artificial hair, extended to such a length, prepared with so much Art and curiosity, is because it is repugnant to that sober, humble, mortified temper, which is required of Christians: Methinks men of sobriety, wisdom, conscience and gravity, should disdain to wear those fooleries, wherewith Pagans were wont to deck the Statues of their Idols, as *Dempster, Baxhornius*, and others relate; and should be ashamed to behold themselves in the same dress with *Mercury* and *Priapus*. The Head is the noblest and most honourable part of Mans body, having a Despotical Power over the Members; there is the Tower and Arsenal of Reason, the most noble Faculty of invention, the wonder-

Baxhorn. in Sueton.
Φειοτατον τι &c. Plato.

ful Repository of Memory, the two Luminaries of the eyes, ordained to look heavenward, and from which there is the effulgency of Majesty and comelineſs, which things ſhould be a ſtrong inducement to men not to diſhonour their Heads by ridiculous unſeemly coverings. Beſides the remembrance of thorns worn by our Redeemer for our ſake, ſhould keep us for ever from crowning our heads with vanity and luxury.

Chriſtians are the diſciples and followers of a crucified Lord, who affected none of the worlds pomp and gaieties; they are or ſhould be crucified to the world, which though it be an inviſible work, and tranſacted in the inner chambers of the ſoul, yet there muſt be outward expreſſions of it in our converſations, and our very habits. In all things they ſhould be ſingular Patterns of Moderation. But now it is hard to diſtinguiſh ſome of our greateſt Profeſſors from the moſt temporizing Gallants, who make their backs their God, as Gluttons do their bellies, unleſs they ſhould wear a Ticket pinned upon their backs, or we had ſome *Nomen-clator* to point them out to us.

If any object, what you condemn, others both learned and pious account very ſober; I ſhould demand of them, What others do you meand

They must be such as have forsaken the Dust, Sentiments and Teachings of Nature. For *Paul* saith, 1 Cor. 11. 14. *Doth not even Nature it self teach you, that if a man have long hair, it is a shame unto him?* And what longer hair can he mean, then that the divisions of which cover the breast and shoulders, like unto the wings of Spread-Eagles? The manners and discipline of our Nation in the days of our fore-fathers would not have born this; When one of the Lords of the Council, meeting a Serving-man in the streets of *London*, with his hair hanging down upon his shoulders, notwithstanding the pretence of his Vow, committed him prisoner to the *Marshalsea*, for no other reason but because he thus disguised himself, and went not after the *English* fashion.

Fox vol. 2. p. 512.

But if we take κομαν, for *comis superbire*, as it is used in *Aristophanes*, for mens priding themselves in hair; what more pregnant evidence was ever given, then in wearing these costly elaborate trifles, the matter of which must be fetched far, (it may happen from *Norway*, *Germany*, or the *wilde Irish*) and then it must be prepared by the Barber or Tire-woman, with great expence of Art and precious time; it must be boiled baked, stitched and powdred, before it be ready for use:

Tantæ molis erat. *Salmasius Dial. de Coma.*

himself of a laxer judgment in these things

things then most) saith, that crisping of the hair and the use of exotick powders, is an indecency against the Law of God and Nature: and that if men content not themselves with that plain simple hair which Nature hath given them, but must have it of another colour, and artificially formed or set, (*eam rem vitio, & peccato non carere prorsus statuendum est*) it is doubtless a sin.

I know not whom such affectation doth please, unless it be the *Devil*; and upon this occasion I shall recite a story. A certain *Italian* Maid was possessed by the Devil, and being asked his name, he answered, *Cincinnatulus*, i.e. one delicately curled. *Hæc ille appellatione gestiens inclamanti subinde respondebat*, saith my Author: If I may be allowed to make gloss upon this Relation, (it would be this) *That the Devil is wonderfully pleased with that Vanity which the Curioso's of our Times are so studious of, seeing he adopted their name, and shewed himself, willing to be free of their company.* *Cæl. Rhod. l. 8. c. 10.*

The Primitive Christians had a great abhorrence of our modern luxury. When one *Torquatus* frequented their religious meetings at *Rome*, that he might inform against them, he was presently suspected to be a false brother, because he spruced up himself so industriously, and used borders of *Artificial hair*; insomuch that one of them speak thus of him before *Fabianus* the

Prætor,

Baron. Annal. Tom. 2. p. 276.

Prætor, Thinkest thou this man to be one of us? Jesus Christ never thought such Pests worthy to be any of his servants.

But why do I speak of Christians, when these things are decried, and had in derision by the Philosophers, Historians and Poets of the Heathens! whoever readeth them, shall finde *Babylons* children reading Lectures of sobriety to the sons and daughters of *Zion*.

One thing is worthy of our remark, that in old time they which were curious abnut their hair, were suspected to be of vitious inclinations, as appeareth from that passage of the *Comedian*.

Plaut. Asin. Act. 3. Scen. 3.

Quis tibi isthuc credat Cynæde Cincinnatule--- I forbear to English it.

I have often wondred, that so many ancient men comply with this aiery fashion Methinks multitude of years should teach them more wisdom and gravity. For hereby in a great degree they forfeit that honor which is due to the hoary head, *Lev.* 19. 32. and seem to be ashamed of that which is their glory, if they be found in the way of righteousness, *Prov.* 16. 31. A flaunting youthful bush of hair doth ill becom them (as if it were yet but early spring with them) when their faces are wrinkled, their joints tremble, and they have *December* in their bones.

It

It was a witty passage of *Haarian* the Emperor, when he had denied a certain request to an old grey-headed person; The same man addressing himself to him again in hair of another colour, saith he, *I have already denied this thing to your Father.* *Spartian. in Hadr.*

It would also well becom those which are in Places of Government, if they would preserve the honour due to their Places, by carefully abstaining from all things which have a shew of levity. They are terrestrial Gods, and nothing but what is Majestical becomes them. If they would adorn their Heads, they need not consult the Barber or Tire-woman, the Scriptures having directed them to a more suitable and noble Ornament: *I put on Righteousness, and it cloathed me: my Judgement was as a Robe, and a Diadem,* Job 29. 14.

3. This novel fashion of wearing strange Heads, (as it is now used) seems unjustifiable, because it carries in it a dislike of Gods Workmanship, and a kinde of practical reproach to the universal Maker; as if their inward thoughts were, that if they had been advised with about the Creation, some things at least might have been better ordered.

God, in whose Book all our members were written, *Psal.* 139. 16. and by whom the very hairs of

our

our heads are numbred, (besides other innumerable instances of his Providences and bounty to mankind) hath furnished us with hair growing from our selves, both as a natural Ornament, and to be a defence against over much heat, of hurtful impressions, from both which, the brain, being a moist substance, is very capable. As man hath a more capacious brain then the rest of the creatures, so he is observed to be *Animal maxime pilosum*. Unto this noble and useful excrement there is a daily supply of nourishment conveyed through the porous parts of it, according to the different temperament of mens bodies; it is of different colours and formes. *Black* hair is said to be the result of a hot constitution, by reason of a blackish vapour arising from adust humors, which impresseth the same quality upon the hair. When it is of a pale *whitish* colour, it is an indication that the temper is inclined to cold. When it is *yellowish* or *red*, we are taught out of *Avicenna*, that it sheweth a more exact constitution, equally ballanced and adjusted between both extreams. They which have dry brains, or live in very hot countreys, have usually curled hair as it is with the inhabitants of *Ethiopia*, where also the Trees grow knotty and full of curls. All this is spoken to shew, that the very colour and form of mens hair is the Work of God, whose

Cœl. Rho. dig.

Salmas. de Dial. de Coma.

whose wisdom is not to be despised in the least of his works. But many amongst us make themselves wiser then God. That hair which God and Nature hath provided for them doth not please, and therefore they will undertake to amend Gods workmanship, and transform themselves into another shape; somewhat like those which hanker after stollen waters, when they might drink freely out of their own Cisterns, *Prov.* 6. 17. *But shall the thing formed say to him that formed it, why hast thou made me thus?* Rom. 9. 20. They imagine hereby that they consult for their beauty, but things that are most natural are most comely; and therefore the native colours of the Lilly or Tulip, *Matth.* 6. 29. are preferred before all the acquired Artificial bravery of *Solomon*. God is an enemy to innovations in Nature, as well as in Religion and Worship. He said of his own works, *that they were all very good*, *Ger.* 1. 31. but he never set his seal of Approbation upon mens petulant and foolish inventions. That which is as God made it is Gods; but that which is new modelled, and changed, it is the devils work. We may fear, the God will send strange punishments for our strange Attires: Not many years ago, there was in *Poland*, and some parts of *Germany*, a Disease called the *Plica*, which *Cypr. de Hab. Virg.* *Boltons four last things.*

which

which caused mens hair upon a sudden to curl or twist into the form of snakes or serpenets immediately after it bred vermine, sending forth a noisom savour, and being pricked with a Needle, it yielded bloody drops. No Age had ever greater reason to expect some sharp and shameful rebuke, than this Age of unexampled luxury and vanity.

4. This Epidemical fashion or disease of wearing Artificial hair, involves men in the guilt of others sins, and that divers ways, if I be not greatly mistaken.

Women-Factors are sent abroad through all the Kingdom, to buy up Heads of Hair, and that at lusty rates, as is reported, ('tis well if some of their Heads be worth so much as is given for their hairy excrement) A more shameful employment then that of the children of *Israel*, *Exod.* 5. 12. when *they were scattered throughout all the Land of* Egypt *to gather stubble*; for that was only their affliction, but I cannot excuse this from sin.

Divers of the Female sex, (especially the poorer sort of countrey-Maidens and children) barter away that which the Apostle calls their glory, contrary to the light of Nature, and the Custom of Nations. But if a woman have long hair, it is a glory to her, for her hair is given her for a covering. These poor sheep in the coun-

1 cor. 11. 15. *Calvin loc.*

trey

trey are miserably shorn and polled, to maintain the ignoble Traffick and Pride of the City. Nay, Mothers unaturally denude their own children of Natures covering for filthy lucres sake.

In every street and corner almost of the City, are exposed to sale new Heads, Artificially composed and dressed up, so that it may be said of *London* as of *Rome* in times past, that there are to be seen there (amongst other strange sights,) *Capitum, & Capillorum Concinnatores.* *Rhod out of Columella.*

Obj. Now if it be objected, that it is the livelihood of hundreds of Families. I answer, this will not serve the turn. Those women which weaved hangings for the Idolatrous Groves, 2 *Kings* 23. 7. might have made this Plea; and they which made silver shrines for *Diana*. *Acts* 19. 25. actually did so. *Sirs*, saith *Demetrius*, *ye know that by this craft we have our wealth.*

It is not enough that we are busie in some calling, but our calling must be good and lawful. *Let him labour*, saith *Paul*, *working with his hands the things which is good*, Eph. 4 28. The very Heathens, by the light of Nature, have condemned, as fit to be exterminated out of the Commonwealth, Arts which tend only to the upholding of pleasure and luxury, and amongst them they reckon selling of Perfumes, Dancing, &c. and doubtless selling of Periwigs had bin in the List, if it had not bin born out of due time. *Tull. Offic. l. 1. p. 61.*

Now

Now if they which are employed in buying up hair go upon a ſleeveleſs Errand, if thoſe Emiſſaries can give no good account of their Time and Travels: they which are a means of ſetting them on work muſt expect to pay part of the reckoning with them, having made themſelves Partakers of others ſins, 1 Tim. 5 22.

If it be a ſhameful thing for a woman to be ſhorn, as the Apoſtle teacheth, 1 Cor. 11. 6. If God will one day reckon with them for their unnatural and curſed cutting off their hair, how can they go unpuniſhed who tempt them to this indecency, and afterwards adorn themſelves with the ill-gotten ſpoils?

If Tire-womens ſhops (which are of late ſo greatly multiplied) ſhould prove ſhops of vanity, and Nurſes to the pride and luxury of the Kingdom, how can they waſh their hands in innocency, who have been the occaſion of ſetting up, and upholding that unneceſſary and ignoble Trade.

It ought to be of great weight with perſons fearing God, that the moſt ancient lights of the Church, both ancient and modern have condemned this cuſtom of wearing Artificial hair both in men and women, and have expreſſed great indignation againſt it, dipping their Pens in Gall and Vinegar, while they are writing againſt it. He that ſhall compare their judgement and doctrine with our Practice, we evidently finde, that we

are either wiser then our fore-fathers, or worse. And here, I might mention the Reverend Names of *Tertullian, Clem. Alexandrinus*, Cyprian, *Basil* the great, *Nazianzen, Ambrose, Jerom*, Chrysostom and *Epiphanius*, who thunder terribly in their writings against this and the like effeminate usages. *Epiphanius* reckons the *Massaliani* amongst hereticks, because they did *esserre merecricio more comam.* Of our own I might produce as Witnesses against our modern vanity, three Reverend and pious Bishops, Bp. *Babington*, Bp. *Hall*, Bp. *Reynolds*; Of our learned and godly Divines, *Downam, Dent.* Mr. *Rob. Bolton, &c.* I hope I shall not offend, if I recite three Passages out of them in stead of an hundred. *Tertullian* calleth Periwigs, *Nescio quas enormitates sutilium, atque textilium capillamentorum*, saith he; If thou regardest not the sin, yet let the shame and defilement of them deter thee. Do not put upon a holy and Christian head the *exuviæ* or castings off, it may chance of some vile ungodly person, it may be of a Malefactor that ended his days at a *Gibbet*, it may be of one that is damned in hell.

Lib. 3. Tom Har. 80.

Tertull. de cultu Fœm.

Famous Bp. *Hall* telleth us his mind in these words, *We see in this Castle of the body the Flag of Vanity hang out most conspicuously, in Feathers, Perukes, Frizzles, Powders and such other trash.*

Serm. at Greys-Inn

Mr. *Rob. Bolton* is very zealous according to his maner; reckoning false

Gen. Direct. p. 200

hair amongst the works of darkness; calling it one of the hateful bates and encitements to lust, which (without other monstrous fashions) are not taken to heart in any proportion to their execrableness, against which Pulpits are too silent, and the times digest without any remorse or reclamation.

Ibid. p. 195, 196.

Now when those whom God hath made his Embassadors and our Teachers, are unanimous in decrying a corruption of the times, it would be an effectual means of our conviction, as it was to the unbeliever, mentioned by *Paul*, 1 *Co.* 14. 24. He is convinced of all, he is judged of all. When God speaketh to us by the mouth of his holy Prophets, as they had all but one mouth, it behoveth as many as fear God to take more diligent heed thereunto; especially since it is made a character of one that feareth the Lord, that he obeyeth the voice of his servant.

Luke 1. 70. *Δια στόματος*

But if we will not be instructed by them which seek our good, it is advisable at least to learn of *our enemies*. What bitter invectives are the speeches and Pamphlets of *Quakers* stuffed with against the pride and luxury of this generation: and how do they glory in their own affected and voluntary humility & abstinence? Me thinks this black soap of railing invectives, should help to fetch out *London*-dirt. We live in such a jun-

Fas est & ab hoste doceri. Virg.

juncture, that we ought rather to retrench our selves in lawful things, then by any undue exorbitant practice to harden those miserable deluded creatures to their destruction, justifie their oft repeated Accusations, or in the least degree give them occasion to think well of themselves in forsaking our Communion,

6. Let it be duely and sadly considered in what times we live; Times in which the judgements of God have been, and are yet abroad; times of jealousies and fears, lest some worse thing may happen unto us then we have yet felt: such would be times of putting off our Ornaments, *Exod.* 33. 5. *The Lord said unto* Moses, *say unto the children of* Israel, *ye are a stiffnecked people: I will come up into the midst of thee and consume thee, that I may know what to do unto thee.* Those vanities which at other times are but *unjustifiable*, at such times are *unpardonable*, Isa. 22. 12, 13. 14. *And in that day did the Lord of Hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth. And behold joy and gladness, slaying of oxen, and killing of sheep, and drinking of wine. And it was revealed in mine ears by the Lord of Hosts; Surely, this iniquity shall not be purged from you till ye die, saith the Lord God of Hosts. Baldness* and *sackcloth*, you see would better become us, than such bushes of hair as are usually worn.

Jer.7.29. Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places, for the Lord hath rejected and forsaken the generation of his Wrath. When *P. Scipio* had taken *Carchedona* a City in *Spain*, he abstained from his usual delights, because it was a time of War, and so it hath been with us. *Ahab*, and the King and people of *Nineveh* were but under a threatning, yet they shewed the sense they had of their danger in laying aside their costly and curious attire. And shall we which understand more, practise less? Shall insensibility be added to our iniquities? War and the Pestilence and the like sore judgments are called *Tonsura humani generis*. It is unseasonable for men and women wantonly to shave themselves, to make room for idle and unnecessary Trappings when God hath bin shaving our Nation with the sharp Razor of his judgments, *Isa.7.20* Are we like to deprecate the wrath of God hanging over our Kingdom, when in our Religious Assemblies and at our Fasts, we appear before him rather like so many *Princes*, then humble *Penitents*, wearing *silk* in stead of *sack-cloth*, and having *Perfumed Powders* on our heads in stead of *Ashes*?

Polyb. Hi. l.10. *Tertull.*

T. *Ann. Milo* being questiond for his life for killing *Clodius*, fared the worse at the hands of the Judges, because he came trimed up, and splendidly appareled, and not in the habit of a mourner as the maner of those times was. It is writen of the Eagle that she pruneth up her feathers against a storm; &

Agag

Agag came delicatly, when he was immediatly to be hewed in pieces, 1 *Sam.* 15. 32. There is a general fear that a ſtorm is coming, but it ſeems we intend to encounter it *bravely*, and not to veil our Bonnets. It is no good ſign, but ſo it is, we were never more delicate, fantaſtical and vain in our habits and attires than now, when God is hewing us in pieces with his Judgments When God was about to viſit *Babylon*, ſhe was comanded to lay aſide her ſtatelyhead-tire, and ſo ſhould we, if we didwiſelydiſcern the ſignes of the times, *Iſa.* 47. 1, 2. *Come down and ſit in the duſt, O Virgin-Daughter of* Babylon. *Take the Milſtone and grind meal, uncover thy locks, &c.* The time may come, even that year of our Viſitation, when (according to the old Proverb) *Heads may go to Poc for the vanity of hair.*

And here elſhould make an end, but that I think my ſelf obliged to ſpeak a few words of Advice to the other ſex, the Women of this Age, for whom I have ſo much charity as to believe, that all of them have not loſt their ears, as ſome of them have their heads.

I think it muſt be granted, that 'tis more natural and tolerable for women to adorn their bodies, and cultivat their beauty, than for men. Their freedom from great and publike Affairs gives them more leiſure, *Valer. Max. l. 9. c. 1.* and I think that God himſelf hath ſo far indulged the weakneſs of their ſex, I would not be brought to ſpeak againſt their lawful Ornaments. The Graces of the

Church are set forth by them, *Ezek.*16,11,12,13 and *Rebecca* decked her self with jewels of silver, and jewels of gold, in times of the greatest plainess and simplicity, *Gen.*24.53. The reason of this allowance I think to be, that they may be more desirable in their eyes, whose helps and individual companions they are ordained to be. But nevertheless, they must not divide their precious hours between the Comb and the Glass, nor give way to fooliſh, immodeſt, unlicenced fashions. They must so trim up their scabbards, their bodies, I mean, as not to neglect the hidden man of the heart. The Virgin or the Wife must not make them forget the Christian. Nothing must come upon their backs or heads, but what becometh godliness, 1 *Tim.*2.10.

Seneca.

How far the Females of our times have departed from this Rule, may appear from som instances, Citizens and others, as if their daughters were the daughters of *Herodias*, send them to learn immodeſt outlandish Dances and Friskings, wherin the whole body is abused to wantonness, to the manifeſt breach of the *seventh Commandment*, which layeth a restraint upon our very Gestures. They esteem it an Accompliſhment, and a piece of good breeding, not considering that some women may dance more elegantly then becometh modeſt persons, as was noted of *Sempronia* a *Roman* Lady. This very thing was observed to have corrupted the young women of

Sultan elegantius quam necesse erat probat. Saluſt.

Rome

Rome, and to have disposed them to lewd practices

Motus doceri gaudet Ionicos
Matura virgo, & fingitur Artibus *Hor. Carm.*
Jam nunc, & incestos amores *l. 3. Ode 6.*
De tenero meditatur ungue.

Oh Dinah! Dinah! *by one days frolick amongst the daughters of the* Land *thou wert utterly undon.*

Others plaister their faces, and graft on new Eye-brows, audaciously chopping and changing the workmanship of their Maker, *Psal.* 139. 14. though they are fearfully and wonderfully made, their Bodies being a Piece of *divine Embroidery.*

There are that expose their *naked breasts* as if the Time of *Innocency* were again returned, when our first Parents were naked, and were not ashamed, *Gen.* 2. 25. Such are commanded to put their adulteries from between their breasts, *Hos.* 2. 2. and indeed I read, that *Helena*'s *Naked breasts* gave the first occasion to her *Adulteries.* As for those women *Prodita sum* which have the confidence thus to *memini, &c.* expose themselves in times and pla- Ovid. ep. ces of publick *worship*, I shall leave them to be schooled by the Prophet, *Jer.* 7. 11. *Is this House which is called by my Name, become a Den of--- in your eyes?*

Neither may it be omited that divers of that *sex* who have *spots* enough in their consciences, & too many in their lives, wear more in their faces. He inform them the best I can how they were brought up

A certain slave at *Rome* received from his Master several brands on his face (you may imagine it was for his goodness if you please) Afterward being advanced to the degree of a Senator, he used black spots to conceal his scars. The *Romane* Ladies were lovers of Ingenuity, and taken with new Fancies. This as far as I can learn was the Original of the *Noble Order of black Patches.*

Mart. l. 2. ep. 25.

Nemerosa linunt stellantem, &c.

But the vanity of women doth in nothing display it self in so great a multiplicity of formes as in the wearing of hair. Many in despight of God and Nature, and the expres words of Scripture, will shave themselves, 1 *Cor.* 11. 15. Of old a solemn curse was denounced against such, though they did under a pretence of Religion, because their hair was given them both as an Ornament, and as a token of their subjection.

Cæl. Rhod.

They whose business is in the Kitchin, and amongst the Pots, must wear artificial curls, trundled up like so many snakes, which would put one in minde of the discription which the Poets give of the Furies of Hell,

It is also reported, that Goats hair which was once used about the Tabernacle, is made use of to adorn the Temples of some of the female sex; were I one of their number I should be afraid of this new invention, lest it should prove an inauspicious Presage to what squadron I should belong, when

when the Judge of all the earth ſhall divide the ſheep from the Goats. *Matth.* 25. 33.

Beſides all this, women have their *Shades*, their *Towers*, their *Bulls* and *Bulls foreheads*, ſtrange names and ſtranger things, fit only for the *Kine of Baſhan*, *Amos.* 4 1. perſons overgrown with an exceſs of pride, pleaſure, eaſe and petulancy.

But becauſe I would charitably believe, that not a few are drawn into theſe Practices, rather out of ignorance then inſolency: and becauſe their ignorance may be thought the more pardonable, in that it is hard for women to ſearch into thoſe matters, moſt of the paſſages relating to them being in an unknown tongue; I ſhall lend them ſome help, with expectation of a Chriſtian, and favourable acceptance, whilſt I ſhall faithfully relate what is written by others. And that I may not be farther troubleſom, I ſhall only propound to thoſe which are in this treſpaſs a few ſhort & inoffenſive Queries

Qu. 1. Would you willingly attire your Head after the ſame manner that *Witches* were wont to do when they went about their inchantments? I know you abhor the motion, why then lay aſide your Wings and Bulls for thus they harneſſed themſelvs to ſerve the *Devil*. And one of them, *Sagana* by name, betaking her ſelf to her heels upon a ſudden fright, loſt the Jewel off her head.

Altum Saganæ *Caliendrum*
Excidere... *Hor. Serm.*
In *Engliſh* thus, *l* 1. *Sat.* 8.
Encountring with a ſawcy puff of wind,
The Hag left her tow'ring Periwig behind. Nay,

Nay, *Clem. Alexandrinus*, and after him *Polyd. Virgil* and *Raderus* inform us, that these new and strange inventions about womens hair, were first found out by *Medea* a notorious and wicked Sorceress.

Clem. Alex. Strom. l. 1. p. 225.

Qu. 2. Would you, if you knew it beforehand, wear that which of old time used to be the dress of *harlots*? Prov. 7. 10. No, you would reject it with indignation: why then it will cost you the parting with somwhat, but you may well spare it. For they were wont to trade much in Artificial counterfeit locks, and they were wont to send as far as from *Italy* to *Germany* to furnish themselves. A grave Author saith that such wares were most in request with the Curtizans at *Rome*, *Crines ascititii & adulterini, qui Meretricibus in pretio--- Messalina* that shameless woman, when she went to the Stews to prostitute her self, dressed up her self in a *Bull*, and laid forth her naked breasts.

Ov. de Arte Amand. l. 3

Dempst. Ant. Rom. Juv. Sat. 6.

Et nigrum flavo crinem abscondente galero, &c.

Qu. 3. Would you bring your selvs into the same *Premunire* with the *haughty Daughters* of *Zion*, which are so sharply rebuked and threatned with burning in stead of beauty, *Isa.* 3. 17, 24. And to have the crowns of their Heads smitten with lothsom ulcers? I know your answer. Why then be not too fond of your well-set hair, or affected curls, (as some render it) which was their sin,

Nay,

Nay, it is said, that after our maner they decked themselves with the hair of others, and that this custom amongst them was as old as *Absalom*. For we read, that when he polled his head, 2 *Sam.* 14. 26. he weighed the hair of his head at two hundred shekels. Now say they, it is prodigious and ridiculous to think, that the pollings of one mans head, at every years end should weigh as much as the fleeces of two sheep. 2 *Sam.* 14. Wherefore they conclude, that these words must signifie the weight or price, at which the Reversion of *Absaloms* head was sold *Puellis Solymitanis*, to the women of *Jerusalem*, to make them artificial Tresses or *Towers of hair*. *Sanct. in Isa.* 3.

Qu. 4. Would you have a hand in pulling down the *Judgments* of God upon the Kingdom? I know your tender hearts cannot endure to think of it. Beware then of that for which they are inflicted; when the Lord went about to visit *Jerusalem* with sore Judgments, the women are called upon as more immediately concerned in the sin which brought them, and the bitterness of them, *Isa.* 32. 9. *Rise up ye Women that are at ease, hear my voice, ye careless daughters, give ear unto my speech.* Again, *v.* 10. *Many days and years shall ye be troubled, ye careless women, for the Vintages shall fail, the Gathering shall not come once more*, ver. 11. *Tremble ye women that are at ease, be troubled, ye careless ones, strip ye, and make ye bare, and gird sackcloth upon your loyns.*

Though

Though women are the weaker vessels, yet they are strong enough to pull down the judgments of God upon a Nation. The pride and wantonness of the daughters of *Jerusalem*, was a principal cause of *Judah*'s ruine, and in special their affected fashions in their hair, *Isa.* 3.4. *Isa.* 4.4. *When the Lord shall have washed away the filth from the daughters of* Zion, *and shall have purged the blood of* Jerusalem *from the midst thereof, by the spirit of judgment and by the spirit of burning.* From which words we may animadvert, That what som women account their *Finery*, God calleth their *Filth.* That the Pride of women is ranked with murther, one of the most unnatural and crying sins; it stands in the same Catalogue with the blood of *Jerusalem.* That it is a filth to be purged away by judgments and fire. It deserves to be consider'd whether the flames which laid *London* in ashes were not kindled from these sparks.

Shall *England*, our native Countrey, be choaked with hair (as one of the Popes is said to be) the ignominy of the destruction being added to the sadness and misery of it.

Qu. 5. Have you a mind to *draw forth* the impure *lustful inclinations* of others, and so bear a share with them in their sin & punishment? shall *Adam* in his Posterity complain the second time, Ge. 3.12. *The woman which thou gavest me, &c.*? If you say, No. Then forbear to spread Nets and snares for their eyes, as if you would invite them to lust after you. It is certain, that Hair artificially

and

and vainly set out, is unto vain mindes a very tempting object.

Spectat inornatos collo pendere capillos *Ov. Met.*
Ecquid si comante ait? — l. 1.

Qu. 6. Would you be found in such a fantastical Attire at the time of your Death, or at the second Appearance of Jesus Christ: No, then you will all be more humble and serious And why not sooner? for what you have done shall be then remembred and accounted for. *Tertullian* wished that at the general Resurrection he might but stand behind those Women and Virgins that went in strange heads and strange faces, to see if the Angels would take them up, and carry them to meet the Lord in the Air. *Tertul. de cultu Fœm.*

Qu. 7. Would you follow the Trade of them that are most addicted to these disguising fashions? Are you willing to cast in your lot amongst them? I dare become surety for many of you, that your would not. Why then eat not of their broth, lest in time to come you eat of their beef.

To conclude let men abstain from unmanly disguises and fashions. Let them shew themselvs such by somewhat els, besides the wearing of the breeches, that it may not be said of Men of this Age, That they are but Women in mens Apparel, Ἀχαιδες ἐσσι Ἀχαιοι. *Hom. Odyss.*

It should be remembred that we read but of one man in Scripture, that made an idol of his hair, & it proved the instrument of his death. *Of* Absalom,

lom! Absalom! what hath thy pride profited thee, and thy good locks, whereby thy life was insnared, like the hunted Stag, which hath somtimes bin intangled by reason of his stately-branched stems? It was said of old, *That the woman was first in the transgression*, let us not now change places with them. If you would have your heads comely and full of grace, in stead of the Barber or Tire-womans shop, go to VVisdoms VVarehouse, & there you shall be better furnished, and better cheap, *Pro.4.9. She shall give to thine head an ornament of grace, a crown of glory shall she deliver to thee.*

And you, O Women and Virgins, remember that you have lamps to trim as well as carcasses, if yo be wise indeed. You are of near alliance to corruption and the wormes; and when once you com amongst your poor Kindred, there will be none of these things. Follow the living Patterns of divers of your own sex. and those persons of plentiful estates & good quality, who have not toucht these (verydoubtful & suspicious, if not unclean) things which thing with the test of their virtuous works shall praise them in the gates. *Prov.* 31. 31 Be not toocurious inadorning those heads of yours, which must shortly be laid in the dust, nor those faces which ere long wil be bound about with a Napkin *John* 11. 44. *Jezabel* almost in the same hour tired her head in the greatest bravery, and was eaten of dogs, 2 *Kings* 9. 30. She came from looking in the glass, to look out of that window from which she was cast headlong. If you will play the wise

women

women, divert your care to more necessary and better things. In stead of your broidered curled hair, put on shamefastnes and sobriety, 1 Tim. 2.9 this is an Apostolical dress, Head-tire for women that is *Jure Divino*. Espouse your selves as chaste Virgins to Jesus Christ, devout your selves entirely to your Princely husband, *Psal.* 45.11. *So shall the King greatly desire your beauty, and you shall have God himself to be your lover.*

At the Close

Ἀποτρεπτικον.

OR,

A Song of Conversion by Persons that have seriously Perused this Treatise.

FAlse Hair, that Flag of Pride, take down,
That Witches, Whores and Drunkards crown: